

The Manifesto.

VOL. XVII.

APRIL, 1887.

No. 4.

The Gospel Testimony of Mother Ann
Lee and the Elders, William Lee and
James Whittaker.

No. 13.

*Published expressly for the several Commu-
nities of Believers in 1816. Re-written by
Henry C. Blinn.*

The Believers driven from Harvard,
Mass., Aug. 1782, and cruelly abused.

As all previous attempts to expel the
witnessess of truth from the town of
Harvard had signally failed, a class of
malicious minds that were filled, and in-
tent upon "breathing out of threaten-
ings and slaughter," made renewed and
determined attempts, by the aid of mob
violence to consummate their wicked
design.

It was near the close of the harvest
season that a large number of Believers
from New Lebanon, Hancock and other
places had gathered to the Church in
Harvard, that they might attend the
meetings that would be held in that
place. This large body of people in
their attendance upon the services of
their worship, with a testimony that
was like the two edged sword against
the sins of the world, and their many
manifestations of the gifts of the holy
spirit, all conspired to increase the per-

secuting spirit of those who hated the
word of God.

Under the cover of this large gather-
ing a lawless class of men found a fa-
vorable opportunity for executing their
nefarious work. As their especial ha-
tred was against Mother Ann and the
Elders, it was a source of great dis-
quietude to find that these leaders were
not among the Believers at Harvard.

Through the kindness of an over-
ruling Providence, Mother Ann had re-
ceived a warning that her safety depend-
ed on her immediate removal to another
section of the state. She had seen, in
vision, the gathering of the mob, had
seen them marching toward the "Square
House," and learned that their hearts
were as the heart of Cain. Accepting
this warning as from God, Mother Ann
and the Elders arranged to leave the
town of Harvard for a short season,
and accept a home among the Believers
in another place.

Previous to the time of departure the
company assembled to receive the fare-
well blessing of each other, and to re-
new the bonds of love and friendship
for their spiritual Parents in the church
of Christ. All were bowed in prayer.
Tears of sorrow and anxious hope were
poured out in humble petitions to the
Father of mercies, for the protection of

Mother Ann and the Elders. Among this company were to be found many stout-hearted men; men that feared no danger, and who never quailed before the face of man. Some of them were battle scarred veterans who had passed through the war of the Revolution and had offered their lives a living sacrifice, that liberty of conscience might be the free gift of the nation. But in this contest, their weapons were not carnal, they could use only the testimony of Jesus Christ, the Peace-maker, and then patiently bear the persecution that was inflicted upon them.

At this time, however, a blessing was administered to them, as Mother Ann addressed the assembly. "Brethren and Sisters, be of good cheer, my spirit shall be with you." There was time for only a few words, and the meeting was closed. The Elders hurriedly mounted their horses in preparation for their journey.

At this moment a company of Believers arrived from a distant part of the state. The Elders alighted from their horses as the whole company kneeled in prayer, and asked a blessing upon every one who had received the gospel into an honest heart. It was the baptism of the Holy Spirit, and they covenanted anew, in their zealous and simple petitions, that the spirit of truth might guide them in the path of duty and obedience. Soon the last petition was made, the last farewell was said and the Elders hurriedly remounted their horses, and were soon away on the road, with the hope of reaching the residence of Abel Jewett in the town of Littleton. It was near the close of the day when Br. Abel, welcomed the messengers of God.

In the morning they continued their journey till they reached the home of Nathan Kendall in Woburn. Here they felt a peaceful rest, and the assurance that they had escaped the cruel rage of their wicked persecutors.

After the departure of the Elders, the Believers at the Dwelling in Harvard, returned to their several duties about the farm and the house. It was a time of sadness, of gloomy forebodings. Their property and their lives were in danger, if a company of lawless characters should enter their possessions. The Believers gave their thoughts to prayer, as they asked that the spirit of peace might abound.

On the Sabbath, public worship was held at the Square House. A large body of Believers were present from Harvard and the adjoining towns, and several from other states. The spirit of God was manifested in the assembly, as they gave their souls in earnest prayer and spoke and sung and shouted as they were led by the divine light, that had separated them from the children of this world. The influence of the gift of God was not wholly confined to those who had professed faith in the testimony of Mother Ann, but many who were strangers to the family shared in the blessings of the meeting, and as the Believers kneeled in prayer the spectators united with them.

This season of spiritual service gave joy to the faithful seeker after righteousness, as their songs of praise and their shouts of victory, ascended to Him who could read the aspiration of each heart. The meeting continued most of the day and evening with short intermissions. After its dismissal, those living in the vicinity, returned to their homes, while

many of the Believers accommodated invited guests.

While these disciples of our Lord were engaged in their religious service, and proclaiming the testimony of the sharp sword, against the sins of the world, the enemies of the cross of Christ were busily employed in collecting their forces for an anticipated assault upon the Brethren and Sisters.†

At an early hour on the morning of the 19th. of Aug., the mob began to assemble near the "Square House," while several were already within the boundaries of the yard. An aged brother having occasion to open the door, several persons pushed their way into the house and conducted themselves very rudely. They assumed the right to make a search, and passed from room to room, threatening violence to any one who opposed their progress. They were disappointed, and vexed as they had failed to find the object of their search. They roughly demanded that the Elders should come forward and give themselves up to the officers of their party.

Lucy Wright, a young sister, stood fearless before them, and endeavored, by kind and gentle words, to calm their ferocious spirits, informing them that Mother Ann and the Elders were not in the house. Her words to them were idle tales, and they refused to listen. They even threatened her with violence unless she remained quiet. From this interview the Believers understood quite well the object of the search, and Lucy immediately planned to escape from the

place. She informed Mary Partington of the case and then taking some milk pails, they passed safely through the mob on their way to the barn, ostensibly for the purpose of obtaining some milk. Safely within the barn, the pails were carefully laid aside, and the two sisters took their flight across the fields to the residence of Solomon Cooper.

Messages were immediately dispatched to the several families of Believers, with all needed information, and many of them were soon upon the scene of action. The mob had gathered in front of the Square House, armed with whips, canes and cudgels, and were evidently bent on mischief. Up to this time no violence of magnitude had been committed and the Brethren and Sisters as they arrived from their homes, were allowed to pass into the house without molestation. The mob was estimated to number about four hundred, and in this unchristian and lawless crowd, were "ministers and deacons and men honorable (?) in Society."

Elder John Hocknell, who had the management of the place, directed the Believers to assemble in one of the large rooms, and unite in prayer to God for protection and for wisdom to guide them in the path of their duty, in this hour of their great affliction.

So soon as the mob discovered the position that the Believers had taken, they burst open the doors and roughly seizing the Brethren and Sisters, by their garments or by the hair of the head, inhumanly dragged them from the house and delivered them into the custody of the party who remained in front of the building. Resistance was of but little use, and the proceedings were very much as one might expect

† It was subsequently learned that the mob had designed to keep their plans a secret from the Believers, but signally failed, as has already been shown.

from a persecuting licentious class. While engaged in this transaction, they seemed to be divested of the feelings of our common humanity.

The Believers were overpowered, and in some things must submit to this mob rule. Orders were now given, by these disciples of Torquemada, for all who lived in the vicinity, to return to their own homes, while those from distant parts of the state, should leave the town at an hour, which they would designate. This order was accompanied by a severe threat, in case any of those from a distance should again be seen in the town of Harvard.

AMENDED TRANSLATIONS.

ALONZO G. HOLLISTER.

LUKE, ii., 14. The song of the heavenly hosts at the birth of Jesus, literally translated, reads "Glory in the highest to God, and on earth peace, in men good-will." Good-will in men leads to all proper conduct as soon as the mind is instructed aright, and the true knowledge instead of being opposed and rejected, is industriously sought as the greatest treasure, and immediately applied to practice, at whatever cost of self-sacrifice, or of self-denial. But this good-will in men, if allowed, would contradict the total depravity doctrine of the time in which the Scriptures were translated, the effect of which is not yet altogether annulled.

Therefore we have in different versions, in place of the Greek preposition (en) in, the prepositions to, towards, and among men. Good-will to be among men must of necessity be in them, as the motive power of their actions, for it cannot be outside of them.

Probably no one will dispute that so far as God and His messengers are concerned, there has always been good-will to and towards men, although there has been an immense amount of ill-will and depravity in men, and the latter has been the cause of all the wars and woes that have cursed their generations since men have been upon the earth. The song of the Angels heralded a change to be effected by substituting good-will, or a good cause, inside of men, in place of the ill which has caused all the mischief. This good-will was to execute the law of God according to a new covenant, placed in the inward parts of understanding, and written in the heart, the core and center of man's love, and spring of all his actions.

Gal. v., 16. But I say, Walk in the spirit, and perform not the desire of the flesh. For the flesh desires against the spirit, and the spirit against the flesh; these are opposed to each other, so that the things ye wish not, these should ye do. Thus the conflict is carried out in the cross to be borne against the inferior desires of the flesh, by performing those higher things of the understanding which are opposed to carnal desire, and in which, the carnal mind takes no pleasure nor stock. The old translation besides being false to the original, is false in fact, because it teaches that the will of a Christian is not free, and that he is not able to serve God by doing right, even when he has the desire. "They who are of Christ, have crucified the flesh with its affections and lusts." Here the idea of the original is preserved.

1 Cor. xiv., 34. Let your wives be silent in the congregations, for it has not been committed (or entrusted) to

them to speak, but to be in subjection as even the law says. But if they will learn anything let them ask in a house of their own husbands. For it is a shame for wives to speak in a congregation. In the N. T. Greek, the word for woman and wife is the same, and is translated wife above eighty times. By the context only, can we determine whether wife or woman expresses the thought of the writer. In this place, there can be no doubt, for any novice knows that every woman who owns a husband is a wife.

But why this discrimination against wives? Because Christianity pure and simple, is not sentiment merely, but a life which either rules in the will of man or woman, as the case may be, or is excluded by its opposite, the carnal life of the world. Hence as marriage is of the world, and a provision for its orderly continuance, a forsaking of the wife relation by all who were married was an indispensable condition to their becoming Christian disciples. See Luke. xiv., 26 and 33. Matt. xix., 27 and other places. This is too evident to be disputed by any unbiased student of the Gospels, and the Epistles of Paul. Renan and other rationalists free from modern orthodoxy readily admit it. Hence a wife, whose first and strongest love bound her to a mortal husband, was not free to give her first love to Christ, nor her whole heart to God, as the Apostle testifies in 1 Cor. vii., and therefore could not in any case be a suitable proclaimer of that kingdom of God from whence all carnal ties are excluded. A husband also, whose strongest attachment is to a wife; and is unwilling to forsake that relation and treat her as a sister, for Christ's

sake, is subject to the same disability; for how can one communicate that which he does not possess? In the Gentile churches, planted by Paul, these converts to a belief which discarded only the sins and immoralities of the married life, were held in union as hearers, and formed a kind of outer court to the Christian temple,—an intermediate class which shielded the genuine disciples in a measure from their less enlightened neighbors. They did not form the worshippers within the temple, which John was directed to measure, but were the precursors of the Roman and Greek churches of the present day. Rev. xi.

Paul to Timothy, says, Receive not a widow into the number, of less than sixty years of age. * * Younger widows refuse, for when they have begun to wax wanton against Christ, they will marry, having condemnation, because they have cast off their first faith. Their first faith then, must have been not to marry, but to follow the example of Jesus, John and Paul.

Wives were commanded to be in subjection to their husbands, to preserve order in that class of society to which they chose to belong. And unmarried women were required to have their heads covered when praying or prophesying in the congregation, out of respect to the customs of a country where a veil on a woman appearing in public, is both a badge of honorable distinction, and a protection from insult, to this day. (See Thompson's Land and Book.)

The primary reason assigned by the Apostle for the restriction laid upon wives, was that they had not been permitted or authorized to teach in the congregation, and he adds by way of emphasis, "For did the word of God go

out from you, or only to you did it come?" All of which indicates that they were yet in a state of vassalage to the powers of nature and the elements of the world. The time for their complete liberation had not come. They had not grown up to it. The typical and perfect woman who was herself the revealed Word, had not yet appeared to lead them out of bondage. But now the conditions have changed, for the Word not only came to, but went out from the woman (Ann Lee) who had been a wife, but whose own arm wrought emancipation and salvation through the power of God that was given her, for herself and her sex, and for as many of both sexes as shall receive her message. And women in this part of the world, are making it evident they have grown to it. For now has come to pass the saying "The Lord hath created a new thing in the earth; woman shall compass man," in both parts of his manhood; for so does the *new woman* compass man in his fallen and distracted state, and surround him with wisdom and knowledge to rise out of it if he will, into a pure, redeemed and perfect state from which he cannot fall, because when gained, there will be nothing in him that can be attracted to lower conditions.

Mt. Lebanon, N. Y.

"LIBERTY ENLIGHTENING THE WORLD."

ANNIE R. STEVENS.

GODDESS of Liberty! enlightening the nations,
 Pedestaled lefty on freedom's broad shore,
 Rising majestic from thy once lowly station,
 Telling of victories for truth evermore.
 Goddess of Liberty! thy triumph is glorious,
 Long by oppression and wrong trodden down,
 Thou hast risen at last in thy strength victorious;
 Unveiled forever the gems of thy crown.

Hold forth in the darkness thy torch-light unshaken,
 A beacon to ships that come in from sea,
 Hailing the wanderer, the poor, the forsaken,
 To this "home of the brave—land of the free."

The dark rolling waves of the billowy ocean,
 May dash on the shore, or break on thee now,
 Not the ebony night, nor storm-cloud's commotion,
 Can ever bedim thy star-lighted brow.

O glorious symbol! the good of all ages
 Rolls up with time's waves like pearls on the shore,
 And the freedom obtained by martyrs and sages,
 Forever is ours to praise and adore.

But a voice ringeth out with thrilling emotion,
 Its echoes float over the land and sea,
 As we gaze on earth's wrongs, its constant commotion
 'Tis humanity calling, "are we free?"

Monopoly rules as with a girdle of iron,
 The weak are depressed by the rich and the strong,
 Crime, poverty, sin, walk abroad like a lion;
 Our souls cry aloud, there's still something wrong.

We pray for God's kingdom a blessed elysium,
 When Love's royal scepter shall sway; but when?
 O, Liberty! dwell not alone in our vision;
 But come make thy home in the hearts of men.

Adown through the aisles of time's moss-covered ages,
 Our minds revert to thy struggle for life;
 And read the dark deeds writ on history's pages,
 Thy patience and trials, thy conquests and strife.

Manacled—fettered by despotic oppression,
 For centuries held like a slave in chains;
 Hopeless and helpless, bereft of compassion,
 Dying for light and God's truth that sustains.

Many have fought for thee, Goddess of Liberty,
 Prayed that thy day-star might rise ne'er to wane,
 Suffered and sorrowed and lived for thee, died for thee
 And won by the rack a true martyr's fame.

It is ours to labor with purpose unshaken,
 To conquer as they with banners unfurled,
 To lift up the lowly, the poor, the forsaken,
 And bring lasting peace to a sin-bound world.

Fight on, brave of heart, though ye die in the trial,
 Redemption's great work is only begun;
 We may conquer sin's hosts by stern self-denial,
 We must finish the labor left undone.

What a hope is ours, like a sun bursting o'er us,
 The dawn of a golden era is near;
 The deeds of great souls like a cloud goes before us,
 Why heed the foam-crested billows of fear.

'Tis God that is with us in deeds of devotion,
 'Tis God that sustains through the night of fears;
 He sends forth his heralds to calm earth's commotion,
 He sends forth his truth to gild the dark years.

We'll faint not nor doubt, but have hope for our guid-
 That helpeth our eyes the future to see; [ing,
 We know that the spirit of truth is abiding,
 Its voice rolleth up like waves of the sea.

Stand in thy majesty, Statue of Liberty!
 A structure sublime of man's grandest art,
 A symbol to all of the God-given victory,
 Thou ever wilt bring to each struggling heart.

Oh! hold forth thy torch, let the whole world be light.
And freedom's true reign of triumph begin, [ed,
Till the old is made new, each wrong thing is righted,
May the stars of thy coronal ne'er grow dim.

Mt. Lebanon, N. Y.

BE YE BORN AGAIN.

DANIEL FRASER.

To be born of the Holy Spirit, is not only within the scope of human possibilities, but it is in our destiny to be so born—to be sinless, and to be holy—to live for others—to organize heaven upon earth, or in the land of souls.

The spiritual emotions of our lower—the human animal life, organizes family relationships and family partialities. These give form to the civilizations of earth. It is within the scope of man's will that these civilizations be just or malignant. If malignant, then there will be kingdoms divided against themselves as is the case to-day.

To receive the Holy Spirit as a little child, be created, and help others to be created anew, are the beginnings of heavenly wisdom. That spirit created the Pentecostal church. And in these "latter days," Shaker Communities. They are the products of the Holy Spirit; they can be sustained only by, and through its operation.

Separate yourself from everything untoward and ye shall receive the Holy Spirit.

Mt. Lebanon, N. Y.

"ONE AT A TIME."

C. G. THARIN.

ONE step at a time, and that well placed,
We reach the grandest height;
One stroke at a time, earth's hidden stores
Will slowly come to light;
One seed at a time, and the forest grows;

One drop at a time and the river flows
Into the boundless sea.

One word at a time, and the greatest book
Is written and is read;
One stone at a time, a palace rears
Aloft its stately head;
One blow at a time, and the tree's cleft thro'
And a city will stand where the forest grew
A few short years before.

One foe at a time, and he subdued,
And the conflict will be won;
One grain at a time, and the sands of life
Will slowly all be run.

One minute, another, the hours fly;
One day at a time, and our lives speed by
Into eternity. [stored;

One grain of knowledge, and that well
Another, and more on them; [shine
And, as time rolls on, your mind will
With many a garnered gem
Of thought and wisdom. And time will tell.
"One thing at a time, and that done well,"

Is wisdom's proven rule.

—*Golden Days.*

TRUE AND FAITHFUL.

ELIZABETH SUTTON.

As I was passing from one building to another the other day, some one said to me "true and faithful." My heart bounded with joy. I thought, if this is applied to me, what more could I wish at the termination of my life's journey, than that these two words might be spoken to me in the fulness of their meaning; that the merits of my character might be summed up in this simple language. For a moment I doubted whether I had ever convinced any one, by actual works of this; or that intelligencies above could justly award me this high encomium. Then I listened to my thoughts awhile, and drew therefrom this information. We are true, if we conform to the pattern given us, we

are faithful if allegiance to it is unreserved. In works of art we use our natural senses. The eye is the close observer of the object to be copied, and the more we bring this into requisition the more exact will be our copy. We look at our design with intensified feelings, and the hand seems to be imbued with the soul of sight, and works it out. We turn, and gaze upon it, and then pronounce it a true duplicate. The eye was not all that was needed, the purpose entered the heart, and found a resting place, the seat of emotion and study.

The astronomer goes to his telescope, watches the heavenly bodies in their motion, and can discern their movements, positions, heights, and developments, through that instrument. With what avidity he studies their laws, and buries the science in his bosom, as a part and parcel of himself. His true nature in this, is a power in his being, a magnet joining him to his subject, and he becomes the avenue of intellectual history throughout the world.

The scholar in Natural History, absorbs himself in the theme he has adopted, and nothing deters him from a full accomplishment of it. What if the knowledge that has been hidden in the field of nature, embodied in the ocean, in the mountain, the earth under our feet, and in the world of living matter, wrought out with zest by the truest part of humanity, is cultivating, educating men and women for another and higher degree of information, belonging to their present and future welfare and development?

The beam of light from Bartholdi's Statue of Liberty renews the question,—Will the souvenir of France, which surpasses all preceding luminaries of the

world, and which is calling people from far off countries to witness its splendor, and its electric flashes that are flooding the land; startle them into deeper thoughts, with a broad base of the Infinite worker?

If the scientist is not a religionist nominally, he may be a trusty servant, to direct mankind into such paths, as will lead them to the Author of all truth. The effect of his studies may be like the leaven, which the woman hid in three measures of meal; though out of sight, the process of fermentation is effectual but gradual. True to its nature and office it leavens the whole mass for a wise purpose. What if the issue of his knowledge to man, blends the earth and the heavens together?

Why, symmetrical lives will adorn our homes and country, and the palm of success and triumph will lie on the threshold of our mortal habitations. If all that is true in two spheres, will rest and abide with us, will not the happiness we long for be ours? We seek, and we wish to find. If we are faithful to pursue specified plans, can our conditions be better in this, or in a future life? Our pattern, Jesus, must be studied, and through faithfulness to imitate him, will the duplicate be made perfect.

Mt. Lebanon, N. Y.

"But I have a baptism to be baptized with; and how am I straitened until it be accomplished."

—
AGNES E. NEWTON.
—

THESE are the words of Him upon whose soul rested the mission of the Christ-life. Possessed of human loves, appetites and ambitions to a degree that

rendered him susceptible to all of the temptations that beset the human heart, yet never swerving from the path of duty; the will of his Heavenly Father the guide of his life.

After having received the baptism of the Holy Spirit, at the Jordan, when the Heavens were opened and God's blessing descended upon Him, and the voice was heard declaring Him to be the beloved son in whom the Father was well pleased, came the soul trial and testing which proved Him to be the Christ—the anointed of God.

In the wilderness of trial and upon the mountain of temptation, we interpret to be a state of the mind, where all the Kingdoms and glories of this world were alluringly placed before Him. Obedience to his sacred mission manifested itself in the soul meaning expression, "Get thee hence, Satan; for it is written thou shalt worship the Lord thy God, and Him only shalt thou serve." How complete the triumph, when the powers of evil surrendered and angels came and ministered unto Him. Can the followers of Christ do less than did their Lord and Master and expect to reign with Him in the Kingdom of God? "Except a man forsake not all that he hath he cannot be my disciple;" are words sufficiently plain for a mind of ordinary capacity fully to comprehend. Our Savior himself declared that all men could not receive his saying. They were more directly to those for whose benefit they were especially given. We would infer from this that He referred to the spiritually enlightened class, those who had felt the drawings of the Father and were willing for the Kingdom of Heaven's sake to forsake all; and thus inherit the beautiful promise given to Peter, when

he said to the Savior, "Lo, we have left all and followed thee." Jesus said unto him, "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake, who shall not receive manifold more in this present time and in the world to come everlasting life."

The followers of Christ must indeed drink of the same cup and be baptized with the same baptism as was the pattern; and how straitened, careful and prayerful they should be until the perfect work of Grace be fully consummated.

Canterbury, N. H.

[Contributed by Mary.]

THE BEYOND.

It seemeth such a little way to me,

Across to that strange country—the beyond;

And yet not strange, for it has grown to be

The home of those of whom I am so fond.

What makes it seem familiar and most dear,
As journeying friends bring distant regions near.

So close it lies that when my sight is clear,

I think I almost see the gleaming strand;

I know I feel those who have gone from here

Come near enough sometimes to touch my hand.

I often think but for our veiled eyes,

We should find heaven round about us lies.

I cannot make it seem a day to dread

When from this dear earth I shall journey out

To that still dearer country of the dead,

And join the loved ones I have dreamed about.

I love this world, but I shall love to go

And meet the friends who wait for me, I know.

I never stand alone awhile and see

The seal of death set on some well loved face,

But that I think one more to welcome me

When I shall cross the intervening space

Between this land and that one over there—

One more to make the strange beyond more fair.

And as for me there is no sting to death,

And so the grave has lost its victory;

It is but crossing, with a bated breath,

And white set face, a little strip of sea,

To find the loved ones waiting on the shore

More beautiful, more precious than before.

—Selected.

Be thy purpose just though hidden.

[TAKEN FROM THE CINCINNATI POST.]
CHRISTIAN COMMUNISM. NO. 1.

How the Shaker Society was founded in Ohio. Great times on the banks of Turtle Creek. Armed Mobs, Calumnies and bitter Persecution. The Shakers have the open secret of a happy and worthy life.

THE wintry day of March 22, 1805, was well progressed when three men, clad in strange garb and tramping one after the other through the snow in Indian file, emerged from the great forest which then covered the divide between the Big and Little Miamis into Malcham Worley's stumpy clearing, near Turtle creek, about four miles from the present town of Lebanon, Warren Co., O.

They advanced to the door of Worley's double log cabin and knocked. With true Western hospitality they were invited in and given seats before the fire which glowed and blazed in the great fireplace. They introduced themselves as John Meacham, Benjamin Youngs and Issacher Bates. Briefly and in simple language they told how they had come a thousand miles,

THROUGH THE WILDERNESS

from Mt. Lebanon, in the eastern part of N. Y. State, near the point where the three States of N. Y., Mass. and Conn. meet. They told of their march in the dead of winter through leagues of unbroken forests, how they had crossed the Hudson, the Delaware, the Susquehanna, the Chenango, the Chemung, the Allegheny, the Mahoning, the Tuscarawas, the Muskingum and the Scioto as they pushed westward.

"We have heard at Mt. Lebanon of the great revival of religion you have had in Ky. and here in Southern Ohio," said they, "and we are now on our way to Kentucky to tell them of the happy mode of primitive Christian life we have found at Mt. Lebanon, and to ascertain whether there be not some among the converts of your great revival who want to embrace what we are constrained to believe the better part."

Religion at that time was the great theme of the settlement on Turtle creek; anybody who had anything new and useful to tell on the absorbing subject was a welcome guest.

In answer to eager questions, the three strange brethren told how they lived at Mt. Lebanon.

SECRET OF A HAPPY LIFE.

"None of us count anything our own, but we have all things in common. We have no rich man, who comes in and is told to sit here in a good place, and no poor man, who is told to stand aside there, out of the way. We all 'work, laboring with our own hands,' that we may 'provide things honest in the sight of all men,' for, says St. Paul, 'if any man will not work, neither let him eat.' We are none of us perfect, but we 'confess our sins one to another,' because the promise is to him who 'confesseth and forsaketh sin.' We all live as brothers and sisters, and not as husbands and wives, patterning in this, as in all other respects, after the Lord Jesus Christ, our 'Elder Brother,' with whom, in spirit, we walk from day to day; and, according to the promise, He and His Father come in unto us and sup with us. We seek and enjoy the blessing promised to the poor in spirit, to the meek, to the pure in heart, to the peace-makers, to those who hunger and thirst after righteousness, and to those who are reviled for Jesus' sake."

"And who taught you all this and first started you in this mode of life?" was the interested query of the Worleys.

"We find it all in the New Testament, which is our sure word of testimony, and having which we neither desire nor need any written creed. The first one to point out to us how plainly this 'better part' is taught in the New Testament, and to start us in this mode of life, was that holy and inspired woman of God, Mother Ann Lee, who spent her whole time in nothing else except to preach this gospel of the New Testament, and to exhort all persons whom she met to forsake their sins and turn to God, who will have mercy, and to our God, for He will abundantly pardon. She traveled all over Eastern New York, Mass. and Conn., teaching, exhorting and preaching this gospel of the kingdom, and gathering societies in different places. Her word was 'with demonstration of the spirit and with power from on high.'"

A SENSATION ON TURTLE CREEK

This was wonderful new light to the Wor-

leys, who were inclined gladly to receive it, but first they wanted to know what their pastor, Rev. Richard McNemar, thought of it, and he was brought to the Worley cabin in the evening to hear and see the strangers and to discuss the subject with them. For this Rev. Richard McNemar, pastor of the Turtle creek Presbyterian church, was a mighty man in the Scriptures. He could read the Old Testament in the Hebrew and the New Testament in Greek, and was equally at home in the Septuagint and Vulgate translations. He was a "son of thunder."

Mr. Worley himself was a "man of liberal education, independent fortune and unblemished reputation," one of the pillars of the Turtle creek Presbyterian church.

In front of the roaring log fire in the big fire-place that wintry evening of March 22, 1805, were seated Mr. and Mrs. Worley and their numerous children, the three strangers in their queer garb, Rev. Mr. McNemar and possibly some of the neighbors. Tall, gaunt and of thoughtful countenance, Mr. McNemar turned his piercing eyes from one to another of the strangers as they told again the story of their New Testament life.

"But you must certainly recognize the fact that God who 'hath set the earth in families' would not have the human race to cease, as it certainly would if all should adopt celibacy."

"Yea."

"And even in the church, if its members should join themselves to communities like yours, the children of the church would cease, and what then would become of the promises of God, which are to us and to our children? Would you have us make of none effect these promises?"

BETTER MARRY THAN BURN.

"Nay. 'He that is able to receive it, let him receive it.' All are not able, and it is better to marry than to burn.' Nevertheless 'the kingdom of heaven still suffereth violence and the violent take it by force.'"

Now and then Mrs. Worley rose during this discussion and snuffed the guttering "tallow dips" and poked the wick out wide so that the flame would be larger, and Mr. Worley heaped the wood on the big fire.

"But surely fatherhood and motherhood

are essential elements of the perfect human character. It is by our fatherhood that we apprehend and appreciate the fatherhood of God, and the New Testament is full of injunctions regarding marriage, and the reciprocal duties of husbands and wives and parents and children. One of the Ten Commandments relates to the duties of children to their parents." After this manner Rev. Mr. McNemar argued.

"Yea: but we do not hold that all should lead a celibate life. We maintain that it is the best way to live, if one is able, and that 'the time is come when they that have wives should be as they that have them not.' But we concede that all are not called thereto, nor are all able therefore."

THE JERKS.

With such discourse the evening wore away and Mr. McNemar, before they separated for the night, told the strangers of the great work of God in Kentucky in 1801, in which he had a part, being at that time preaching in Kentucky. He told how scores and hundreds had fallen like dead men under the power of the Word and of the strange phenomenon of "the jerks."

"You never saw this manifestation of the spirit which we call the jerks?" queried Mr. McNemar.

"Nay."

"Well, there is nothing in nature could better represent this strange and unaccountable operation than for one to goad another alternately on every side with a piece of hot iron. The exercise commonly began in the head, which would fly backward and forward and from side to side with a quick jolt, which the person would naturally labor to suppress, but in vain; and the more any one labored to steady himself and be sober, the more he staggered, and the more his twitches increased. He must necessarily go as he was inclined, whether with a violent dash to the ground and bounce from place to place like a football, or hop round with head, limbs and trunk twitching and jolting in every direction as if they must invariably fall asunder. And how such could escape without injury was no small wonder among spectators.

"By this strange operation the human frame was commonly so transformed and dis-

figured as to lose every trace of its natural appearance. Sometimes the face would be twitched right and left to a half round with such velocity that not a feature could be discovered, and the face appeared as much behind as before; and in the quick progressive jerking it would seem as if the person were transformed into some other species of creature. Head dresses were of little account among the female jerks. Even handkerchiefs, bound tight around the head would be flirited off almost with the first twitch, and the hair put into the utmost confusion. This was a very great inconvenience, and the generality of the women therefore were shorn, though contrary to their confession of faith. Such as were seized with the jerks were wrested, not only from under their own government, but that of everyone else, so that it was dangerous to attempt confining them or touching them in any manner. But whatever danger they were exposed to, yet few were hurt, except it were such as rebelled against the operation through self-will and deliberate enmity, and refused to comply with the injunctions it had come to enforce." [The above is taken from McNemar's writings. Peter Cartwright, the famous Methodist pioneer preacher, says of the "jerks:" "I have seen more than 500 persons jerking at once in my large congregations. To see these proud, well-dressed gentlemen and ladies take the jerks would often make me laugh. The first jerk or so, you would see their fine bonnets, caps and combs fly, and so sudden would be the jerking that their long, loose hair would crack almost as loud as a waggoner's whip."]

NEW CONVERTS.

The outcome of the evening's discussion was that Malcham Worley and his wife were convinced of the desirability of the Shaker mode of life, and they decided to be the first to embrace it and to found on Turtle creek a society the counterpart of that at Mt. Lebanon, N. Y.

Before Richard McNemar returned to his own home that evening he had invited the three Shaker brethren to preach in Turtle creek Presbyterian church the following Sunday, and they had consented. Great was the interest throughout all that region when

the appointment was noised abroad. Ordinarily Rev. Mr. McNemar had overflowing congregations, so that in summer adjournment to the adjoining grove had to be resorted to to accommodate the throngs, and on Sunday evenings in winter log fires were built about the church to warm those who could not get inside the church for the crowd.

When Sunday came the congregations both morning and evening were phenomenal and many were convinced of the beauty of the simple and primitive, loving, Christ-like life preached by the Shakers.

In the next few weeks a dozen families embraced the new mode of life and among them was that of Mr. McNemar, who himself had become an ardent and influential convert.

THE SOCIETY ORGANIZES.

May 25, 1805, nine weeks after the arrival of the brethren from Mt. Lebanon, they organized the society of Union Village on the banks of Turtle creek. In July of that year other Shakers came out from Mt. Lebanon, and in the following year several others. In three years the number of persons in the society had increased to 150. Many of the converts were land owners and men of high standing in the community.

Naturally the new movement awakened a very strong opposition from those who remained "out in the world." Great bitterness was felt by relatives and prospective heirs of those who joined the society and took with them their earthly possessions, which they consecrated forever to the common use of the society. Among the fiercest denouncers and persecutors of the community and its members were those who called themselves Christians, and who were known to the outside world as "New Lights."

GO TO KEEPING HOUSE.

On June 6 of the following year, 1806, the society removed from Malcham Worley's to its own house called "South House." In September of that year a blacksmith shop was put up, and the next month the foundations of a frame house were laid. Two years later the society built its first sawmill, and on Jan. 8 of the following year, 1809, the society held its first services in the first meeting-house built by it.

Meantime persecution and calumny had

steadily increased. There were many fears of an Indian uprising against the white settlers. These constant anxieties on this account were not finally dispelled till the signal victory of Gen. (afterward President) Harrison over the Indians at the battle of Tippecanoe, on Tippecanoe river, Indiana, in 1811. The Shakers have always made it a part of their religion to hospitably entertain all who sought their hospitality. Hence, when half starved bands of Indians camped in their vicinity, and asked of them food, they gave it to them without money and without price, that they might "be the children of their Father in Heaven; for He maketh His sun to shine on the evil and on the good, and sendeth His rain on the just and on the unjust." This Christian kindness of the Shakers to the Indians was misinterpreted by the white settlers of the two Miami valleys, and the story soon gained circulation and wide credence that the Shakers and the Indians were in league to rise and massacre all the settlers in the two valleys and possess their lands.

READY-MADE LIES

The human mind is ever ready to conjecture ill where none exists, and "many men living in the vicinity of Union Village believed that the leaders of the new sect were designing imposters, living in secret sins of the darkest dye," and these neighbors of the simple-mannered and kindly community were ready to wage a war of extermination against it, and drive it from the land. "Reports were also circulated of their keeping women and children with them against their consent, and holding them by force in bondage from which they were seeking to escape."

These false accusations finally resulted, Aug. 27, 1810, in the raising of an armed mob of nearly 500 men led by a Presbyterian minister named Matthew G. Wallace, which marched against the village with the avowed purpose of releasing all the women and children confined there and of driving the members of the community from the country.

News of the gathering of the mob reached Lebanon in advance of the arrival of the shouting rioters at the Shaker village, and a number of cool-headed, law-abiding citizens hastened over to the community, four miles

away, to help preserve the peace. Francis Dunlavy, presiding Judge of the Court of Common Pleas, then in session, adjourned court, and on a fleet horse rode over to Union Village, arriving there in time to read the Riot act to the angry and blustering mob. "Joshua Corbett, Matthias Corwin, sr., and a number of intelligent men did all in their power to protect the Shakers from violence."

ARMED FORCE VS. CHRISTIAN MEENESS.

Here was the first great public test of the peace principles of the new, little community. Arrayed against the little band of about 200 unarmed and unresisting men, women and children, was a company of twice as many men armed with guns, pistols, swords, pikes and all conceivable weapons. Before the raging, hooting mob, "breathing out threatenings and slaughter," stood the few men of the society speaking words of peace and soberness.

When some sort of quiet had been gained Rev. Mr. Wallace, with eleven others, advanced and in the name of the mob demanded that the community should relinquish its principles, property, mode of worship and manner of living, or quit the country.

"The answer of the elders of the community was mild and calm, but plain and positive. It was in substance that they esteemed their faith dearer than their lives, and were determined to maintain it whatever might be the consequences. As to quitting the country, they were upon their own land which they had purchased with their own money, and that they were entitled to those liberties which were granted by the laws of their country, including liberty of conscience."

THE PREMISES SEARCHED.

"As to false and lying reports that any are detained here against their will," continued the spokesman for the community, "or that any children are harshly or cruelly treated by us in any particular, our buildings and premises are opened to you. Send a committee of your own selection through them. Freely question any you meet and satisfy yourselves that we are a quiet, orderly people trying to serve God in the manner He has prescribed in His word."

A committee was appointed by the mob and a thorough search of the premises was

made. On my visit to Union Village last week, I met bright, vivacious old ladies, considerably past eighty years of age, who told me of their recollections of that search, and of their timorous wonder when the committee called them and questioned them of their treatment and of their wish, whether to go away from the community or to stay there.

The committee on its return to the mob was compelled to report that it found everything orderly and attractive, and that everybody, from the little tottlers playing in the yard to the oldest man and woman in the community, was to all appearance, as well as by his own confession, contented, well-cared for and happy.

The mob thereupon went away in great confusion of mind, firing its guns in the air and making a great show of bravado to show its chagrin and shamefacedness. The result was a great accession to the numbers of the little community. In 1813 and 1817, and at other times previous to 1820, smaller mobs visited the community, but did no harm beyond breaking the front door down on one occasion.

GREAT PROSPERITY.

On Jan. 14, 1812, the first ministry was constituted and the church covenant signed. There were 370 members in the community at that time. A carding-house was built in 1813, a gristmill in 1815 and an oilmill in 1816.

In the diary of the society appears this quaint record: "1819; The Sheriff takes a horse and yoke of oxen for muster fines. Nathan Sharp, finding the animals in Lebanon, turns them loose and they return home."

In 1829 the society reached its highest point in respect of numbers, having 304 "covenant members" and 500 persons in the community all told. Two years later there was the largest defection from the membership of any year of its history.

It was at this time, and for a few years afterward, that much property of the society was destroyed by incendiary fires. On Mar. 25 of that year the society's flax barn was burned. Two weeks later the West sawmill was set on fire, but the flames were put out.

On June 9, 1835, Turtle creek rose with the greatest flood of its history. Three mills

and the clothier's shop were swept away, and the oilmill and gristmill were much damaged, so that it took \$10,000 to repair the losses. Nathan Sharp, "leading man of the society," also left it that year. On the whole, it was a disastrous year. There were only 330 members. In 1839 Rev. Richard McNemar died.

In 1852-54 the society began the importation of registered Short-horn (Durham) stock, and made a good deal of money by raising and selling this stock. The society yet breeds the Durham cattle.

In 1860 the members numbered 364. Since that time the numbers have steadily decreased by death, till now there are only about 125 members, all told.

To-morrow I hope to tell of the habits and practices of the society, and of the incidents of my very pleasant stay there.

THEO. KAIANDRI.

A CHAPEL IN THE HEART.

THRICE blessed is the man who keeps
 From other things apart
 A secret-room—a holy place—
 A chapel in the heart.
 For there, when all the world without
 Grows dark unto his sight,
 He may retire and find within
 His chapel full of light.
 And there, when jangling sounds of earth
 Fall discord on the ear,
 He can return, and, undisturbed,
 The eternal music hear;
 And there he hastens when the world
 Loud praises to confess,
 With deep and true humility,
 His own unworthiness.
 Thither, when with a golden snare
 Temptation hems his way,
 He quickly turns, with trembling lip,
 And bated breath, to pray.
 Thrice blessed is the man who keeps,
 From other things apart,
 This secret-room, this holy place,
 This chapel in the heart.—*Messenger of Peace.*

It is easier to act the Martyr than to conquer one's temper.

A Tribute of Affection to the Memory of
Bro. Granville T. Sproat.

FLORENCE STAPLES.

CALM and serene from out a cloudless sky
'Mid roseate, amber hues, a sun hath set
The lengthening shadows, twilight gray
The hallowed hush, with hope and faith were met,

By one who gladly trod the path of life,
Till time was o'er and its short span was run;
Or one who waited patiently to hear
The summons from the Father, task is done!

No sable pall enshrouds his spirit form,
For death is not; but final triumph's given.
As here he shares his peace, his rest in God,
As here he shares the state of bliss, of heaven.

Awoke to glories of a grand beyond,
The real; the type of which revealed we see;
To realize the blessedness of faith,
A life in truth to God devoted free.

Why mourn, O mortals, and in anguish weep?
Why seek to wrestle from the hand of fate?
Firm reason in her magic sceptered sway
Through stern affliction, bids us hope, and wait.
He lingers near, his presence still we feel
As angel choirs a song of welcome sing:
The grave! the grave! Ah! hath its victory?
And death yea death! where is its blight or sting?

Above the tomb the drapery of night
Whose cold embrace conceals the casket frail;
The spirit greets the cheerful morning light,
Beyond the confines of time's misty veil.

O upward step! Oh resurrection grand!
Thro' thee progression's march is on and on,
The goal of life—perfection's heights attained,
The rich reward—the conqueror's crown is won.

Life, life the breath of inspiration given,
Soul of existence quenchless living flame;
From the eternal source and fountain given
Recedes unto its origin again.

'Tis change, revolving elements attest;
Its truth sublime in clear imperial light
Gleams forth in lessons from the glittering page,
Whereon we trace no dark'ning shades of blight.

The fragile flower, in dewy splendor graced,
Kissed by the fair the rosy light of morn;
Ere noontide melts to soften shades of eve;
The withering blast may tear its fairy form.

Fond recollection still survives, and cheers,
And the sweet incense of its perfumed breath
Exhaled upon the gale defines the law,
Declares the truth, 'tis change, 'tis change! not death.

The pure and noble—wealth immortalize,
The structure reared in dignity and grace,
The soul's true merit, high attainments wrought,
Time's fingers ne'er can on these tarnish trace.

But ere expanding in the great beyond
The Godlike powers unlimited and free

Finds growth eternal; 'tis man's destiny
Through rolling ages of eternity.
O sweet assurance, trust, and living hope;
No vague ideal enshrines our spirits now,
Bright scenes sublime in grandeur to us ope,
Before thy shrine all must in reverence bow.

We know ajar the shining portals stand
And feel the angel's ministry to day;
The visitants from the blest summer land
Who've come to bear the dear loved one away.

But not a far, nay, not a distant land,
'Tis but a veil that screens it from our view,
His spirit triumphs in the victory now,
The conquest of the noble, pure and true.

The long, the glorious race is fully run;
The Master calls, and faithful to obey
He hears the welcome, my beloved well done!
And enters realms of everlasting day.

Canaan, N. Y.

MIGHT HAVE BEEN.

GEORGE COOPER.

I MIGHT have been more patient—
Ah! would the angry word
Upon my lips had perished,
Unuttered and unheard!
Some heart would now be lighter
To wend its toilsome way;
Some life would be more cheerful,
More sunshiny to-day.

I might have been more kindly—
How trifling is the cost
Of simple deeds of goodness,
Whose power is never lost!
The golden moment vanished,
And never to return;
The glory of bestowing,
Too late, too late I learn!

I might have been more loving
To those who hold me dear;
What little deeds, neglected,
Had soothed their pathway here!
The hasty word or action
That pained a gentle heart,
Ah! will its mournful memory
From out our life depart?

"I might have been!"—sad burden
Of life's remorseful song,
Within the heart forever
Its haunting echoes throng.
Oh, youth, upon the threshold,
To this sweet lesson bow:
For deeds of love and kindness,
Life has one season—Now!—*Selected.*

THE MANIFESTO.

APRIL, 1887.

OFFICE OF PUBLICATION.

THE MANIFESTO is published at Shaker Village, Mer. Co. N. H. All articles for publication should be addressed to HENRY C. BLINN, and all letters on financial business to A. Y. Cochran.

TERMS.

One copy per year, postage paid,	.75
" " six months, " "	.40
Send for specimen copy, free.	

NOTES.

THE CROSS OF CHRIST.

It should become a subject of the deepest interest, to ascertain what may be the essential features of a religious order that bears within itself the elements of eternal life. Those who read the record that has so miraculously escaped the floods and flames, and see the self-sacrificing life work of the humble Nazarene, may have cause for serious reflection, upon the seemingly mysterious ways of Providence.

Long before the advent of Jesus, the revelation of God to man presented a cross which demanded an order of life peculiarly characteristic of the guiding spirit that sent it. It was the introduction of a moral law. Men began to bridle their tongues and their passions, and to study the humanity of man.

To do this effectually demanded rigid laws, self-discipline and a constant presentation of the cross of that dispensation. Although the Mosaic order has been termed a law of carnal commandments, of meats and drinks, it was evi-

dently one of the essential progressive steps for the race to take, that we might occupy the place, which in the Providence of God, is proffered to this generation.

Every nation presents some form of a cross to its people, and indeed, every individual is obliged, either voluntarily or involuntarily to accept a cross, a measure of self-discipline in order to maintain a place among men. In whatever way this may come and secure a position in the mind of man, its influence must be for the development of an advanced thought. It may come through laws, wars, floods or flames. The old, the effete passes away, and a better takes its place.

It was after the sanguinary and conquering wars of the Romans, and in the peaceful reign of the Cæsar, that Jesus proclaimed the coming of the Kingdom of God. Fearfully devastating wars had also humbled the Jewish nation, and opened the door through which a new and a better order of things could pass.

Jesus came, and although he found, in the heart of man, many plants which the Heavenly Father had not planted, he had the pleasure of finding a few congenial minds who were ready to accept the message which he had been commissioned to bring. It was a new order of the Cross, a new discipline for the mind, a new system for the domestic relations, for those who believed on him. Every thing was to be established on a new basis. If there had been a heaven, or a heaven of heavens, where the faithful servants of God of former generations had been gathered to rest from their labors there was to be formed, in this system, a new heaven into which nothing

could enter that was defiled or false, or that did not bear the impress of the resurrection spirit, as manifested in the life of Jesus.

The old earth which had nourished and protected the selfish and sensual, was like the old heavens, to pass away, and in its place would appear the new earth in which should dwell righteousness and peace. If we have not found an abode in the new heavens and new earth, "wherein dwelleth righteousness," then it is quite certain that we have not found the Kingdom of God, where the spirit of Christ reigns, and equally as certain that we have not found the cross of Christ, which teaches, that unless we deny ourselves of all ungodliness and every worldly lust we cannot become a disciple of our Lord, Jesus Christ.

Sanitary.

SELF-CURE.

THE body, to a large extent, is a machine which, when disarranged, repairs itself. Physicians tell us of the *vis medica, viz natura*—the power to heal inherent in nature. It is natural to get well. The body's recuperative resources are not equal to every need, but they are very great. It is because of this even that the well man tends to keep well, if he conforms to nature's laws, for the system is ever full of poison from its own waste, the disposal of which nature has provided for, better than any city has for the disposal of its deadly sewerage.

Take the case of an ordinary wound. It needs only to have its disrupted parts brought together and nature does the healing; and even in many cases where the parts are not brought together, nature fills up the space with new flesh. So nature will mend a broken bone, on the simple condition that the adjacent parts be allowed the requisite rest.

Dyspepsia, whether induced by improper eating, the neglect of exercise, brain overwork, or care, worry and fret, will in time wholly disappear on removal of the cause and compliance with the laws of nature.

The best physicians now freely admit that typhoid patients, in the great majority of cases, would recover without a drop of medicine; that they need medicine mainly to promote ease and comfort, and that pure air is better for them than all drugs. The same is true of some other diseases. More and more is it being admitted that, in no case, no drugs have any curative powers, but only aid nature, as the surgeon aids in the case of a badly broken limb, by removing irritating bits, spicules, etc., and securing the proper adjustment and fixation of the parts.

The old-time doctors greatly overdosed people—in multitudes of cases literally dosed people to death. Within less than twenty years a personal friend, called to watch with a neighbor far gone in consumption, was shown eleven different medicines, each of which she was to administer during the night, according to the varying symptoms.

It cannot be too strongly emphasized that those who observe the laws of their physical nature are likely to keep well—and even infectious diseases have little power over such persons, and would wholly disappear if all observed these laws.—*Hall's Journal of Health.*

WATER IN FOOD.

THE action of water in our food, says a medical writer, is very important. There would be no carrying of food into the system but for the agency of water. It dissolves everything that we take, and nothing that we take as food can become nutriment that is not dissolved in water. It would not do to test that by taking things and putting them into water and seeing whether they dissolve, and rejecting them as food according to that circumstance; because food undergoes a considerable change in the stomach. It undergoes a change, to begin with, in our mouth. One of the great objects of that change is to render things soluble which have been before

insoluble in water. Starch, which we cannot dissolve in water out of the stomach, is dissolved in water directly it gets into the mouth, for the starch is changed by the saliva into sugar, and that which would lie unchanged in water for months is so changed by the saliva of the mouth and the gastric juice of the stomach that it is speedily dissolved. Hence, when we are taking considerable quantities of dry food, it becomes absolutely necessary that we should add a certain quantity of water, so that this dry food should become dissolved. Such things as oats, barley, wheat, rice, maize and other articles of diet containing little water, must have water added, in order that their starch, fat and gluten may be dissolved and enter into the system.—*Hall's Journal of Health.*

TESTIMONY of ZIPPORAH CORY.

I was born in Plainfield, Connecticut, April 4th, 1765. When I was eleven years of age, I had very serious reflections concerning the salvation of my soul, and often retired alone to cry and pray to God in the best manner I was able. When I was twelve, my parents moved into Cheshire, Massachusetts. At the age of fourteen I began to go into company, and by that means wore off my conviction; but in about two years it returned upon me heavier than ever. In this state of mind I was naturally led to look around upon the professors of religion, to see if they lived any better than I did; but I did not see any in whom I could wholly confide: for they would allow themselves in that which I knew to be wicked. I used to tell some of the young people who professed to be Christians, that they were no better than I was, and I did not profess any religion.

In the spring of 1781, being then sixteen years of age, I went with a num-

ber of young people, to attend a meeting of the Believers, in Cheshire. My mother had visited the family before, and had received faith; but my father was a great opposer. By what I saw and heard of their doctrine, worship and manner of life, I was soon convinced that they were of God. While they were in the worship of God, I observed one of the sisters and her countenance was very solemn, and she wept. I believed them to be the people of God and thought I was left to be lost with the wicked. On our return home, some of my companions were very rude, and mocked the exercises they had seen. I desired them not to do so; for I really believed they were the people of God.

When I came to consider the matter, I did not feel as though I could take up my cross and deny myself, as I knew I must, in order to be one with them. I thought I would try to stifle my conviction, if it was possible; and strove to do it, but I felt very serious reflections within. I heard my mother say she believed they were the people of God. "O mother, how can you think so?" said I, and then mentioned the conduct of a certain person who had been disorderly, and who afterwards left the Society. My mind, at that time, was in a situation to seize upon any occasion that might seem to operate against the faith of the Society, and prove their religion false; but I soon found it was all in vain. I continued, however, to strive against my conviction more than a year; though I visited the people twice during that time.

In the spring of 1782, I attended their meeting at Br. Bennett's. At this time I saw Lucy, his daughter-in-law engaged in the worship. Her coun-

tenance was solemn and serene, the tears were running down her cheeks. This filled me with the most serious impressions; and I thought, surely, such solemnity and sincerity as I saw among these people, was certainly of God. I went home fully determined, if possible, to stifle my conscience. I went on as light as I was able; so that it was observed by my friends, that they never saw me so light and airy before. And though at times, when alone, I was obliged to give way to a flood of tears; yet I was determined to suppress all conviction, if possible; but found I could not do it: for the spirit of God was evidently at work with me, and it became evident that I must yield at last: thus I went on fighting against my own conviction, and feeling the smart of it.

In October following I went again, in company with Diana Martin, and attended their meeting at the same place. While they were in worship Diana united with them. This struck me very forcibly, and these words rushed into my mind: "Two women shall be grinding at the mill; the one shall be taken and the other left." (See Matt. xxiv., 41.) I felt as though I was left."

About two weeks after this, I attended a meeting again on the Sabbath. At this time Mother and the Elders were at Br. Bennett's. Elder James Whittaker delivered a lengthy discourse which sunk deep into my heart, and I was fully determined to confess my sins before I returned home. I kept with the Believers all day; but felt so diffident that I had not resolution enough to speak and tell them what I wanted. In the evening I happened to be sitting in the same room with Mother Ann. Elder Calvin Harlow soon came into the room, and ad-

vanced towards Mother, as though he was going to speak to her; but seeing me he turned and asked me if I loved the Believers. I answered yes. He asked me if I had confessed my sins. I told him I had not. He then went out. In a few minutes Mother rose and came and took me by the hand, and I then confessed my sins freely and heartily, and was glad of such a privilege, and felt greatly released by it. She counselled me to forsake sin and turn to God with my whole heart; to leave my pride and vanity, and pray to God for his protection; to kneel in prayer before lying down at night, and after rising in the morning; and also before and after eating. I tarried until the next day, and was instructed how to live a godly life, and conduct myself in a godly manner.

I was at that time engaged in work at the house of a Quaker preacher. When I returned the people of the house discovered an alteration in me, and thought I was sick. As I was very diffident I thought I could not take up my cross and kneel before them; and for this reason I went without my supper and breakfast. But I went to my work, and while I was spinning at my wheel, the power of God came upon me and suddenly brought me upon my knees. The family then discovered that I was a Shaker, and all my acquaintances tried to reclaim me, by their exhortations and warnings against delusion. People of different sects beset me with persuasions and flatteries, to join their respective churches and societies.

Stephen Carpenter, a deacon of the Baptist church, used his utmost endeavors to convince me that I was deluded with a false religion, till his talk became very wearisome. Because I had set

out to forsake everything that was sinful and live to God, he seemed to have a great concern for me. "Ah," said he, "you seem to be part Ashdod; sometimes you talk good and sometimes bad." He then left me, and I was not troubled with the Baptist deacon any more.

I finished my work at this place as soon as I could, and went home. There I found still greater troubles to encounter. My father abused my mother very much, because of her faith; and I was so persecuted that I really stood in fear of my life. Many times when I lay down at night, I did not expect to see the light of another day. At one time my fears were so great on account of the extreme abuse, that I often went into the woods and cried to God in my great sorrow. All this persecution I suffered, because I had set out to forsake sin and live a godly life. Before this, I was beloved by the family and neighbors and suffered no persecution.

My little brother that was five years old, could not speak a word, nor help himself any more than an infant of three months. One day I kneeled in prayer to God, near where this child was sitting on the floor. While I was on my knees, the child suddenly rose and stood on his feet, which he had never done before, and spoke distinctly, saying, *Lord God*, three times and then sat down again. He never spoke before nor afterwards to my knowledge. This alarmed my father very much. "The dumb speaks to me," said he; and it convicted him, so that he went and confessed his sins, but in about a month, he was as bad or worse than ever. In all my afflictions and persecutions, I felt a rejoicing within, that I had found a

way to escape the horrors of a guilty conscience. I felt strong in my faith, and was determined to maintain it, even to the sacrifice of my life. I went to meeting every Sabbath, on foot, to Joseph Bennett's, which was four and a half miles across the fields, the way I generally went. By this means I gained strength of soul, and was more and more confirmed in my faith and understanding.

I lived with my parents about two years and a half after I embraced the gospel; they then moved into Connecticut. I was nearly twenty years of age, and had my freedom and enjoyed my faith undisturbed. My mother had faith, and would gladly have enjoyed a privilege with Believers; but could not on account of my father's opposition.

In all the opportunities and privileges I have had with Mother Ann and the Elders, I never saw the least imperfection in them. They taught me to live a life of purity and godliness, and I always found an example of it in them. They were an upright and godly people in all things.

Mother Ann's spirit was a strong advocate for temperance of every kind, and her testimony was a powerful and swift witness against every deviation. I certainly know, by the evidence of divine truth in my own soul, that she was chosen and anointed of God, and that the spirit of Christ was revealed through her ministration. I have lived in obedience to her testimony nearly forty-four years, and have always found that it does save me from all sin. I feel thankful that I am now able to bear witness to the purity of that gospel which I received through her ministration, and in

which I have found peace and solid rest. I feel myself to be the seed of a free woman, and an heir to the promised inheritance. I have a spiritual relation of Elders, Brethren and Sisters, who are dearer to me than any of my natural kindred ever were. In these I can confide, and with these I can unite and partake of the true bread of life, and drink of the pure waters of life, and enjoy, in heavenly harmony, one Lord one faith and one baptism.

Mt. Lebanon, N. Y.

CONSOLATION.

A LARK and a linnet sat on a limb
That hung o'er the old mill-pond,
Said linnet to lark as she smiled at him,
"You've heard of the Audubon?"

The lark lifted his foot and stretched his wing
And poised his wise little head—
"This wearing of birds is a cruel thing
And killing us all," she said.

"And therefore I'm glad," said linnet quite gay
"That steps are taking, though late,
To break the mandates of fashion's sway
And save us from such sad fate."

"The Audubon" asks that birds shall be free
In their haunts and wildwood home,
From the sportsman's shot and the fiendish glee,
Of the boy with his sling and stone."

"That our nests shall be safe from spoiler's hands,
Our fledglings watched over too,
And the use of our eggs for science's demands
Be given to only a few."

"Then joy notes of song o'er the world shall be heard
Spite the decree of Queen Mab.
And dear silly girls in lieu of the bird
Can wear lobster, cuttle, or crab."

Thus consoling each other the little birds sat
On the tree by the old mill-pond—
As they whistled good-bye to the fashionable hat,
And good luck to the Audubon.—*E. E. in The Bird Call.*

God helps us through our fellow men,—
How well that we be made
To see and feel, bestowing when
Our fellow sufferer hath the need.—*M. W.*

He is doubly a conqueror, who, when a
conqueror, can conquer himself.—*Cyrus.*

DEVOTIONAL feelings should be impressed as early as possible on the infant mind. They cannot be impressed too soon, and a child to be truly religious ought not to be able to remember the time when he had no idea of God. We should endeavor wisely to impress the mind by connecting religion with all that is pleasant, pure and good, that even a child may comprehend God and a religious life, as the choicest of all knowledge and acquisitions. The Savior has so beautifully illustrated, the pearl of great price, the treasure hid in the field; for which all other considerations should be but secondary.—*M.J.T.*

Canterbury, N. H.

PETITIONS.

LEOPOLD HOHMAN.

LIGHTEN our sorrows and tribulations
Heighten the joys of our small creations
Quieten unworthier aspirations
Brighten the rays of our inspirations
Blighen our mean little retaliations.

Whiten our souls to purification
Tighten resolves of determination
Frighten our foes to mystification
Righten each wrong to good regulation
I tend you love and our adoration.

Mt. Lebanon, N. Y.

How strange it is that souls can live
With those who sacrifice each day,
And never feel or think to give
A thought for others by the way;
I would not live on earth with men
But to the desert would repair
And with wild beasts procure my den,
And there enjoy my couch or lair,
Unless my gifts could equal those
Who are the Savior's chosen few;
No debts accruing by repose,
And no false name of good and true.

Canterbury, N. H.

M. W.

WHAT signs do follow those who are alive in Christ? They love God above all things, and their neighbors as themselves. They manifest the commandments in their daily lives. Such are indeed and in truth, alive in Christ.—*Larz Erickson.*

LIFE'S VICTORIES.

Mt. Lebanon, N. Y.

1. I'll fol - low Thee, O bless - ed Guide, Till all thy walks I trace!
 2. To Ol - i - vet how oft re - tired, Blest mount of praise and pray'r;
 3. Hath not each soul a hal - low'd place, A chal - ice and a shrine,

And seek the fields where Thou hast won The conq'ring strength of grace.
 Where as - pi - ra - tion spread her wings, And soared from ev' - ry care.
 An al-tar pure, where Christ shall bring The bread and liv - ing wine?

The struggle in the wil - der - ness, Temp - ta - tion with - out sin; 'Tis
 When trials compassed Thee a - round, How sa - cred that re-treat, A -
 The gar-den with its ag - o - ny Faith's fi - nal test may prove; For

here the glo - rious lessons Of life's grand vic - to - ries be - gin
 lone to pour thy soul to God, And heav'n - ly unc - tion meet.
 God each hu - man heart shall try, Till per - fect in his love.

From the Youths' Bible Class.

*"By thy words thou shalt be justified,
and by thy words thou shalt be condemned.*

Matt. xii., 37.

THIS text shows us the necessity of guarding our words. We should guard equally as well our actions and motives. Words, we know, are the expression of the thoughts and feelings of the mind; and if by these we are to be justified how many should be the truthful, honest words; if by these we are to be condemned how few should be the hasty or unkind words that fall from our lips. If we regard more carefully the maxim "think twice before you speak" we should be less apt to wound the feelings of others by unkind, unjust words. We cannot recall the words once spoken though we may in a measure atone for the harm they have done. Let us who are young remember the lesson that this text teaches, to guard our lips from speaking words that would cause harm in the least degree; by so doing our lives and the lives of those around us will be made happy.

Jennie Loude.

"Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls.

Matt. xi., 29.

WE think the important part of the text is this, "learn of me." Although this is the teaching of Jesus to His disciples, yet it applies to our lives and commands us to learn of those who are our Saviors in the present time; those whose lives are pure and good, who have walked the path of self-denial and have gained the beautiful gift of humility.

In this way only can we gain the virtues of a pure life. I think of no greater adorning for the young Christian than a meek, lamb-like spirit. I believe as we live in self-denial and the cross, denying ourselves of all that does not belong to a pure life, we are taking upon us the yoke of Christ, our pattern, whose life we strive to imitate.

I think inasmuch as we live carefully and obediently to our convictions of right we

shall find rest unto our souls, that true rest that we could not find in any other course of life. Let us strive to walk in this way and guard our words, our ways, and manners especially when in the presence of those younger than ourselves; for whatever seed we may sow in their minds we may expect to reap in after years.

Edith Inez Gould.

Enfield, N. H.

From the Little Children.

MANNERS AT SCHOOL.

WE should not play in school when we are reading. We should not gaze. We should not disobey our teachers. We should sit erect. We should learn all our lessons before we play. We should not come to school before we have washed our hands and face. We should not bring play-things to school. When we come to school we should not run in school but walk.

Johnnie Lorret.

8 yrs. old.

AN aged and devoted minister was tried very much in his mind by the persistent use of tobacco by a brother in the church. At last he said to the brother, "How it would look, my brother, if you was in heaven, for the Lord to send an angel around after you with a mop to clean up the floor." The good brother has never "chewed" since.—*Lewis-ton Journal*.

WORCESTERSHIRE sauce is composed of vinegar, allspice, cloves, black pepper, mustard, ginger, salt, shallots, sugar, tamarinds, sherry, curry powder and cayenne pepper. A writer in the Cook, says: "The design of the man who invented this compound was to furnish a universal table disinfectant by the use of which objectionable food might be rendered tolerable. It extinguishes the native flavor of everything upon which it is used, and makes all taste alike. Only the ignorant mistake it for a true sauce; it should rank with carbolic acid and chloride of lime as a powerful disinfectant."—*Foot's Monthly*.

Books and Papers.

SOME of the friends in Philadelphia have sent us a copy of a very pretty little paper. Accept our thanks for the notice. The paper is published by the Audubon Society of Penn., and bears this attractive title, "THE BIRD CALL." The preservation of our little musical messengers of peace should become a matter of interest with persons of every age, and we shall wish for the merciful "Call" a pleasant reception in every home.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. March. Contents. John Roach; Familiar talks with our Young Folks; Trinidad; Language; A Wolf Man; A Divided Republic; Shakespeare as Bacon; Dysentery; Smoking and Heart Disease; Notes in Science, Poetry, etc., etc. Fowler & Wells Co. 753 Broadway, N. Y. \$2 a year.

ELEMENTS OF ENGLISH. An Introduction to English Grammar, for the use of schools. By George Hodgdon Ricker, A. M. The Interstate Publishing Company, Chicago and Boston. Price 80 cents.

The author who ventures into the much-tilled field of text-books on English grammar should be something more than a theorist, or even a grammarian. Since the days of Murray, scores of books have been written for schools, some labelled "language lessons" and some "grammar," and still the teachers, the pupils, and the parents are not satisfied. There has been a gradual but increasing tendency to cut loose from the so-called technical grammar, and substitute a sort of mixture of everything kindred to it but none at all of the real thing, until recently there has again arisen a call for more of the old English grammar of the former years. So unsatisfactory have been the books and the methods of teaching this subject, that in many places, as in Boston for instance, no book at all has been used for some years. But this extreme course has also proved unsatisfactory, and teachers and committees are on the lookout for a suitable book—one which shall not be too technical, but—just technical enough. Who is the author venturesome enough to make it? Who hopes to succeed where so many have failed? Surely no one but a teacher of much experience can hope to do so.

An examination of the book shows the author's claim to be correct as to the matter it contains. The most striking feature seems to be its simplicity and yet its fulness. The whole subject is gone over within the compass of a hundred pages, and more than half the space is occupied with exercises of a practical kind, which must prove much more valuable to young children than any amount of theory. It would be rash to say that this little book is just what has been so long wanted, yet really we can see no reason why it should not be a success. It is concise and simple in its definitions. It is dignified yet bright. It omits needless technicalities, yet does not ignore the distinctions and uses of the various parts of speech. As an introduction to English grammar it is sure to command the attention of teachers. Its study must be a delight to any child.

KIND WORDS.

The Union League Club of New York.

Mar. 4, 1887.

PUB. OF MANIFESTO;—YOUR donation to the Library of the MANIFESTO for 1886, has been received, for which, in behalf of the Club, the Library Committee returns its grateful acknowledgements.

Respectfully

Ellsworth Totten,
Librarian.

Mt. Lebanon, N. Y.

THE MANIFESTO is ever a welcome guest.

E. A. S.

WE live not for ourselves alone, but for the benefit of humanity, and our own lives are included in that benefit.—H. H.

Deaths.

Granville T. Sproat, at Canaan, N. Y.,
Feb. 3, 1887. Age 78 yrs

Eldress Susan Boston, at West Family Pleasant Hill, Ky., Feb. 15, 1887. Age 52 yrs. 2 mo. and 5 days.

Murtie Montgomery at Center Family, Pleasant Hill, Ky., Feb. 19, 1887. Age 11 yrs. 8 mo. and 27 days.

Nehemiah White, at Watervliet, N. Y.,
Feb. 25, 1887. Age 63 yrs. 3 mo. and 2 days.

He had been a resident of the Society, from early childhood and toiled unselfishly for the gospel cause.

Elder Charles Brackett, at Watervliet, N. Y., Feb. 26, 1887. Age 80 yrs. and 8 days.

He had been a resident of the Society, from early youth, and consecrated time, talent and strength to his gospel home.

Olive Chandler, at Harvard, Mass. March 8, 1887. Age 73 yrs. 4 mo. and 24 days.

Her entire life was spent in sincere and active devotion to the cause of truth and purity.

E. M.